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## PEDAGOGICS AS A SYSTEM.

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### SECOND PART.

#### The Special Elements of Education.

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#### THIRD DIVISION.

#### PRAGMATICS (EDUCATION OF THE WILL).

§ 137. Both Physical and Intellectual Education are in the highest degree practical. The first reduces the merely natural to a tool which mind shall use for its own ends; the second guides the intelligence, by ways conformable to its nature, to the necessary method of the act of teaching and learning, which finally branches out into an objective national life, into a system of mutually dependent school organizations. But in a narrower sense we mean by practical education the methodical development of the Will. This phrase more clearly expresses the topic to be considered in this division than others sometimes used in Pedagogics [*Bestrebungs vermögen*, conative power]. The will is already the subject of a science of its own, i.e. of Ethics; and if Pedagogics would proceed in anywise scientifically, it must recognize and presuppose the idea and the existence of this science. It should not restate in full the doctrines of freedom of duty, of virtue, and of conscience, although we have often seen this done in empirical

works on Pedagogics. Pedagogics has to deal with the idea of freedom and morality only so far as it fixes the technique of their process, and at the same time it confesses itself to be weakest just here, where nothing is of any worth without a pure self-determination.

§ 138. The pupil must (1) become civilized; i.e. he must learn to govern, as a thing external to him, his natural egotism, and to make the forms which civilized society has adopted his own. (2) He must become imbued with morality; i.e. he must learn to determine his actions, not only with reference to what is agreeable and useful, but according to the principle of the Good; he must become virtually free, form a character, and must habitually look upon the necessity of freedom as the absolute measure of his actions. (3) He must become religious; i.e. he must discern that the world, with all its changes, himself included, is only phenomenal; the affirmative side of this insight into the emptiness of the finite and transitory, which man would so willingly make everlasting, is the consciousness of the *absolute* existing in and for itself, which, in its certainty of its truth, not torn asunder through the process of manifestation, constitutes no part of its changes, but, while it actually presents them, permeates them all, and freely distinguishes itself from them. In so far as man relates himself to God, he cancels all finitude and transitoriness, and by this feeling frees himself from the externality of phenomena. Virtue on the side of civilization is Politeness; on that of morality, Conscientiousness; and on that of religion, Humility.

#### FIRST CHAPTER.

##### *Social Culture.*

§ 139. The social development of man makes the beginning of practical education. It is not necessary to suppose a special social instinct. The inclination of man to the society of men does not arise only from the identity of their nature, but is also in certain cases affected by particular relations. The natural starting-point of social culture is the Family. But this educates the child for Society, and by means of Society the individual passes over into relations with the world at large. Natural sympathy changes to polite behavior, and

this to the dexterous and circumspect deportment, whose truth nevertheless is first the ethical purity which combines with the wisdom of the serpent the harmlessness of the dove.

§ 140. (1) The Family is the natural social circle to which man primarily belongs. In it all the immediate differences which exist are compensated by the equally immediate unity of the relationship. The subordination of the wife to the husband, of the children to their parents, of the younger children to their elder brothers and sisters, ceases to be subordination, through the intimacy of love. The child learns obedience to authority, and in this it gives free personal satisfaction to its parents and enjoys the same. All the relations in which he finds himself there are penetrated by the warmth of implicit confidence, which can be replaced for the child by nothing else. In this sacred circle the tenderest emotions of the heart are developed by the personal interest of all its members in what happens to any one, and thus the foundation is laid of a susceptibility to all genuine or real friendship.

—Nothing more unreasonable or inhuman could exist than those modern theories which would destroy the family and would leave the children, the offspring of the anarchy of free-love, to grow up in public nurseries. This would appear to be very humanitarian; indeed these socialists talk of nothing but the interests of humanity—they are never weary of uttering their insipid jests on the institution of the family, as if it were the principle of all narrow-mindedness. Have these fanatics, who are seeking after an abstraction of humanity, ever examined our foundling-hospitals, orphan asylums, barracks, and prisons, to discover in some degree to what an atomic state of barren cleverness a human being grows who has never formed a part of a family? The Family is only one phase in the grand order of the ethical organization; but it is the substantial phase from which man passively proceeds, but into which, as he founds a family of his own, he actively returns. The child lives in the Family in the common joy and grief of sympathy for all, and, in the emotion with which he sees his parents approach death while he is hastening towards the full enjoyment of existence, experiences the finer feelings which are so powerful in creating in

him a deeper and more tender understanding of everything human.—

§ 141. (2) The Family rears the children not for itself but for the civil society. In this we have a system of morals producing externally a social technique, a circle of fixed forms of society. This technique endeavors to subdue the natural roughness of man, at least as far as it manifests itself externally. Because he is spirit, man is not to yield himself to his immediateness; he is to exhibit to man his naturalness as under the control of spirit. The etiquette of propriety on the one hand facilitates the manifestation of individuality by means of which the individual becomes interesting to others, and on the other hand, since its forms are alike for all, it makes us recognize the likeness of the individual to all others and so makes their intercourse easier.

—The conventional form is no mere constraint; but essentially a protection not only for the freedom of the individual, but much more the protection of the individual against the rude impetuosity of his own naturalness. Savages and peasants for this reason are, in their relations to each other, by no means as unconstrained as one often represents them, but hold closely to a ceremonious behavior. There is in one of Immerman's stories, "The Village Justice," a very excellent picture of the conventional forms with which the peasant loves to surround himself. The scene in which the townsman who thinks that he can dispense with forms among the peasants is very entertainingly taught better, is exceedingly valuable in an educational point of view. The feeling of shame which man has in regard to his mere naturalness is often extended to relations where it has no direct significance, since this sense of shame is appealed to in children, in reference to things which are really perfectly indifferent externalities.—

§ 142. Education with regard to social culture has two extremes to avoid: the youth may, in his effort to prove his individuality, become vain and conceited, and fall into an attempt to appear interesting; or he may become slavishly dependent on conventional forms, a kind of social pedant. This state of nullity which contents itself with the mechanical polish of social formalism is ethically more dangerous

than the tendency to a marked individuality, for it betrays emptiness; while the effort towards a peculiar differentiation from others, to become interesting to others, indicates power.

§ 143. When we have a harmony of the manifestation of the individual with the expression of the recognition of the equality of others we have what is called deportment or politeness, which combines dignity and grace, self-respect and modesty. We call it when fully complete, Urbanity. It treats the conventional forms with irony, since, at the same time that it yields to them, it allows the productivity of spirit to shine through them in little deviation from them, as if it were fully able to make others in their place.

—True politeness shows that it remains master of forms. It is very necessary to accustom children to courtesy and to bring them up in the etiquette of the prevailing social custom; but they must be prevented from falling into an absurd formality which makes the triumph of a polite behavior to consist in a blind following of the dictates of the last fashion-journal, and in the exact copying of the phraseology and directions of some book on manners. One can best teach and practise politeness when he does not merely copy the social technique, but comprehends its original idea.

§ 144. (3) But to fully initiate the youth into the institutions of civilization one must not only call out the feelings of his heart in the bosom of the family, not only give to him the formal refinement necessary to his intercourse with society; it must also perform to him the painful duty of making him acquainted with the mysteries of the ways of the world. This is a painful duty, for the child naturally feels an unlimited confidence in all men. This confidence must not be destroyed, but it must be tempered. The mystery of the way of the world is the deceit which springs from selfishness. We must provide against it by a proper degree of distrust. We must teach the youth that he may be imposed upon by deceit, dissimulation, and hypocrisy, and that therefore he must not give his confidence lightly and credulously. He himself must learn how he can, without deceit, gain his own ends in the midst of the throng of opposing interests.

—Kant in his *Pedagogics* calls that worldly-wise behavior by which the individual is to demean himself in opposition

to others, Impenetrability. By its means man learns how to "manage men." In Lord Chesterfield's letters to his son, we have pointed out the true value of egotism in its relation to morals. All his words amount to this, that we are to consider every man to be an egotist, and to convert his very egotism into a means of finding out his weak side; i.e. to flatter him by exciting his vanity, and by means of such flattery to ascertain his limits. In common life, the expression "having had experiences" means about the same thing as having been deceived and betrayed.—

## SECOND CHAPTER.

### *Moral Culture.*

§ 145. The truth of social culture lies in moral culture. Without this latter, every art of behavior remains worthless, and can never attain the clearness of Humility and Dignity which are possible to it in its unity with morality. For the better determination of this idea Pedagogics must refer to Ethics itself, and can here give the part of its content which relates to Education only in the form of educational maxims. The principal categories of Ethics in the domain of morality are the ideas of Duty, Virtue, and Conscience. Education must lay stress on the truth that nothing in the world has any absolute value except will guided by the right.

§ 146. Thence follows (1) the maxim relating to the idea of Duty, that we must accustom the pupil to unconditional obedience to it, so that he shall perform it for no other reason than that it is duty. It is true that the performance of a duty may bring with it externally a result agreeable or disagreeable, useful or harmful; but the consideration of such connection ought never to determine us. This moral demand, though it may appear to be excessive severity, is the absolute foundation of all genuine ethical practice. All "highest happiness theories," however finely spun they may be, when taken as a guide for life, lead at last to Sophistry, and this to contradictions which ruin the life.

§ 147. (2) Virtue must make actual what duty commands, or, rather, the actualizing of duty is Virtue. And here we must say next, then, that the principal things to be considered under Virtue are (a) the dialectic of particular virtues, (b) renunciation, and (c) character.

§ 148. (*a*) From the dialectic of particular virtues there follows the educational maxim that we must practise all virtues with equal faithfulness, for all together constitute an ethical system complete in itself, in which no one is indifferent to another.

—Morality should recognize no distinction of superiority among the different virtues. They reciprocally determine each other. There is no such thing as one virtue which shines out above the others, and still less should we have any special gift for virtue. The pupil must be taught to recognize no great and no small in the virtues, for that one which may at first sight seem small is inseparably connected with that which is seemingly the greatest. Many virtues are attractive by reason of their external consequences, as e.g. industry because of success in business, worthy conduct because of the respect paid to it, charity because of the pleasure attending it; but man should not practise these virtues because he enjoys them: he must devote the same amount of self-sacrifice and of assiduity to those virtues which (as Christ said) are to be performed in secret.

—It is especially valuable, in an educational respect, to gain an insight, into the transition of which each virtue is empirically capable, into a negative as well as into a positive extreme. The differences between the extremes and the golden mean are differences in quality, although they arrive at this difference in quality by means of difference in quantity. Kant has, as is well known, attacked the Aristotelian doctrine of the ethical *μεσότητες*, since he was considering the qualitative difference of the mind as differentiating principle; this was correct for the subject with which he dealt, but in the objective development we do arrive on the other hand at the determination of a quantitative limit; e.g. a man, with the most earnest intention of doing right, may be in doubt whether he has not, in any task, done more or less than was fitting for him.

—As no virtue can cease its demands for us, no one can permit any exceptions or any provisional circumstances to come in the way of his duties. Our moral culture will always certainly manifest itself in very unequal phases if we, out of narrowness and weakness, neglect entirely one virtue while



we diligently cultivate another. If we are forced into such unequal action, we are not responsible for the result; but it is dangerous and deserves punishment if we voluntarily encourage it. The pupil must be warned against a certain moral negligence which consists in yielding to certain weaknesses, faults, or crimes, a little longer and a little longer, because he has fixed a certain time after which he intends to do better. Up to that time he allows himself to be a loiterer in ethics, Perhaps he will assert that his companions, his surroundings, his position, &c., must be changed before he can alter his internal conduct. Wherever education or temperament favors sentimentality, we shall find birth-days, new-year's day, confirmation day, &c., selected as these turning points. It is not to be denied that man proceeds in his internal life from epoch to epoch, and renews himself in his most internal nature, nor can we deny that moments like those mentioned are especially favorable in man to an effort towards self-transformation because they invite introspection; but it is not to be endured that the youth, while looking forward to such a moment, should consciously persist in his evil-doing. If he does, we shall have as consequences that when the solemn moment which he has set at last arrives, at the stirring of the first emotion he perceives with terror that he has changed nothing in himself, that the same temptations are present to him, the same weakness takes possession of him, &c. In our business, in our theoretical endeavors, &c., it may certainly happen that, on account of want of time, or means, or humor, we may put off some work to another time; but morality stands on a higher plane than these, because it, as the concrete absoluteness of the will, makes unceasing demand on the whole and undivided man. In morality there are no vacations, no interims. As we in ascending a flight of stairs take good care not to make a single mis-step, and give our conscious attention to every step, so we must not allow any exceptions in moral affairs, must not appoint given times for better conduct, but must await these last as natural crises, and must seek to live in time as in Eternity —

§ 149. (b) From Renunciation springs the injunction of self-government. The action of education on the will to form habits in it, is discipline or training in a narrower sense.

Renunciation teaches us to know the relation in which we in fact, as historical persons, stand to the idea of the Good. From our empirical knowledge of ourselves we derive the idea of our limits; from the absolute knowledge of ourselves on the other hand, which presents to us the nature of Freedom as our own actuality, we derive the conception of the resistless might of the genuine will for the good. But to actualize this conception we must have practice. This practice is the proper renunciation. Every man must devise for himself some special set of rules, which shall be determined by his peculiarities and his resulting temptations. These rules must have as their innermost essence the subduing of self, the vanquishing of his negative arbitrariness by means of the universality and necessity of the will.

—In order to make this easy, the youth may be practised in renouncing for himself even the arbitrariness which is permitted to him. One often speaks of renunciation as if it belonged especially to the middle ages and to Catholicism; but this is an error. Renunciation in its one-sided form as relying on works, and for the purpose of mortification, is asceticism, and belongs to them; but Renunciation in general is a necessary determination of morals. The keeping of a journal is said to assist in the practice of virtue, but its value depends on how it is kept. To one it may be a curse, to another a blessing. Fichte, Göthe, Byron, and others, have kept journals and have been assisted thereby; while others, as Lavater, have been thwarted by them. Vain people will every evening record with pen and ink their admiration of the correct course of life which they have led in the day devoted to their pleasure.—

§ 150. (c) The result of the practice in virtue, or, as it is commonly expressed, of the individual actualization of freedom, is the methodical determinateness of the individual will as Character. This conception of character is formal, for it contains only the identity which is implied in the ruling of a will on its external side as constant. As there are good, strong and beautiful characters, so there are also bad, weak, and detestable ones. When in Pedagogics, therefore, we speak so much of the building up of a character, we mean the mak-

ing permanent of a direction of the individual will towards the actualization of the Good. Freedom ought to be the character of character. Education must therefore observe closely the inter-action of the factors which go to form character, viz., ( $\alpha$ ) the temperament, as the natural character of the man; ( $\beta$ ) external events, the historical element; ( $\gamma$ ) the energy of the Will, by which, in its limits of nature and history, it realizes the idea of the Good in and for itself as the proper ethical character. Temperament determines the Rhythm of our external manifestation of ourselves; the events in which we live assign to us the ethical problem, but the Will in its sovereignty stamps its seal on the form given by these potentialities. Pedagogics aims at accustoming the youth to freedom, so that he shall always measure his deed by the idea of the Good. It does not desire a formal independence, which may also be called character, but a real independence resting upon the conception of freedom as that which is absolutely necessary. The pedagogical maxim is then: Be independent, but be so through doing Good.

—According to preconceived opinion, stubbornness and obstinacy claim that they are the foundation of character. But they may spring from weakness and indeterminateness, on which account one needs to be well on his guard. A gentle disposition, through enthusiasm for the Good, may attain to quite as great a firmness of will. Coarseness and meanness are on no account to be tolerated.—

§ 151. (3) We pass from the consideration of the culture of character to that of conscience. This is the relation which the moral agent makes between himself as manifestation and himself as idea. It compares itself, in its past or future, with its nature, and judges itself accordingly as good or bad. This independence of the ethical judgment is the soul proper of all morality, the negation of all self-deception and of all deception through another. The pedagogical maxim is: Be conscientious. Be in the last instance dependent only upon the conception which thou thyself hast of the idea of the Good!

—The self-criticism prompted by conscience hovers over all our historical actuality, and is the ground of all our ra-

tional progress. Fichte's stern words remain, therefore, eternally true: "He who has a bad character, must absolutely create for himself a better one."—

## THIRD CHAPTER.

*Religious Culture.*

§ 152. Social culture contains the formal phase, moral culture the real phase, of the practical mind. Conscience forms the transition to religious culture. In its apodeictic nature, it is the absoluteness of spirit. The individual discerns in the depths of its own consciousness the determinations of universality and of necessity to which it has to subject itself. They appear to it as the voice of God. Religion makes its appearance as soon as the individual distinguishes the Absolute from himself as personal, as a subject existing for itself and therefore for him. The atheist remains at the stage of insight into the absoluteness of the logical and physical, æsthetic and practical categories. He may, therefore, be perfectly moral. He lacks religion, though he loves to characterize his uprightness by this name, and to transfer the dogmatic determinations of positive religion into the ethical sphere. It belongs to the province of religion that I demean myself towards the Absolute not only as toward that which is my own substance, and that in relation to it not I alone am the subject, but that to me also the substance in itself is a personal subject for itself. If I look upon myself as the only absolute, I make myself devoid of spiritual essence. I am only absolute self consciousness, for which, because it as idea relates only to itself, there remains only the impulse to a persistent conflict with every self-consciousness not identical with it. Were this the case, such a self-consciousness would be only theoretical irony. In religion I know the Absolute as essence, when I am known by him. Everything else, myself included, is finite and transitory, however significant it may be, however relatively and momentarily the Infinite may exist in it. As existence even, it is transitory. The Absolute, positing itself, distinguishing itself from itself in unity with itself, is always like to itself, and takes up all the unrest of the phenomenal world back again into its simple essence.

§ 153. This process of the individual spirit, in which it rises out of the multiplicity of all relations into union with the Absolute as the substantial subject, and in which nature and history are united, we may call, in a restricted sense, a change of heart [Gemuth]. In a wider sense of the word we give this name to a certain sentimental cheerfulness (lightheartedness), a sense of comfort—of little significance. The highest emotions of the heart culminate in religion, whose warmth is inspired by practical activity and conscientiousness.

§ 154. Education has to fit man for religion. (1) It gives him the conception of it; (2) it endeavors to have this conception actualized in him; (3) it subordinates the theoretical and practical process in fashioning him to a determinate stand-point of religious culture.

—In the *working out* or detailed treatment of Pedagogics, the position which the conception of religion occupies is very uncertain. Many writers on Education place it at the beginning, while others reserve it for the end. Others naively bring it forward in the midst of heterogeneous surroundings, but know how to say very little concerning it, and urge teachers to kindle the fire of religious feeling in their pupils by teaching them to fear God. Through all their writing, we hear the cry that in Education nothing is so important as Religion. Rightly understood, this saying is quite true. The religious spirit, the consciousness of the Absolute, and the reverence for it, should permeate all. Not unfrequently, however, we find that what is meant by religion is theology, or the church ceremonial, and these are only one-sided phases of the total religious process. The Anglican High-Church presents in the colleges and universities of England a sad example of this error. What can be more deadening to the spirit, more foreign to religion, than the morning and evening prayers as they are carried on at Oxford and Cambridge with machine-like regularity! But also to England belongs the credit of the sad fact, that, according to Kohl's report, there live in Manchester, Liverpool, Birmingham, and London, thousands of men who have never enjoyed any teaching in religion, have never been baptized, who live absolutely without religion in brutal stupidity. Religion must form the cul-

minating point of Education. It takes up into itself the didactical and practical elements, and rises through the force of its content to universality.

*I. The Theoretical Process of Religious Culture.*

§ 155. Religion, in common with every content of the spirit, must pass through three stages of feeling, conception, and comprehension. Whatever may be the special character of any religion it cannot avoid this psychological necessity, either in its general history or in the history of the individual consciousness. The teacher must understand this process, partly in order that he may make it easier to the youth, partly that he may guard against the malformation of the religious feeling which may arise through the fact of the youth's remaining in one stage after he is ready for another and needs it. Pedagogics must therefore lay out beforehand the philosophy of religion, on which alone can we found the complete discussion of this idea.

§ 156. (1) Religion exists first as religious feeling. The person is still immediately identical with the Divine, does not yet distinguish himself from the absoluteness of his being, and is in so far determined by it. In so far as he feels the divine, he is a mystery to himself. This beginning is necessary. Religion cannot be produced in men from the external side; its genesis belongs rather to the primitive depths in which God himself and the individual soul are essentially one.

—The educator must not allow himself to suppose that he is able to make a religion. Religion dwells originally in every individual soul, for every one is born of God. Education can only aid the religious feeling in its development. As far as regards the psychological form, it was quite correct for Schleiermacher and his followers to characterize the absoluteness of the religious feeling as the feeling of dependence, for feeling is determined by that which it feels; it depends upon its content. But in so far as God constitutes the content of the feeling, there appears the opposite of all dependence or absolute emancipation. I maintain this in opposition to Schleiermacher. Religion lifts man above the finite, temporal and transitory, and frees him from the control of the phenomenal

world. Even the lowest form of religion does this; and when it is said that Schleiermacher has been unjustly criticized for this expression of dependence, this distinction is overlooked.—

§ 157. But religious feeling as such rises into something higher when the spirit distinguishes the content of this religious feeling from any other content which it also feels, represents it clearly to itself, and places itself over against it formally as a free individual.

—But we must not understand that the religious feeling is destroyed in this process; in rising to the form of distinct representation, it remains at the same time as a necessary form of the Intelligence.—

§ 158. If the spirit is held back and prevented from passing out of the simplicity of feeling into the act of distinguishing the perception from what it becomes, the conception—if its efforts towards the forming of this conception are continually re dissolved into feeling, then feeling, which was as the first step perfectly healthy and correct, will become morbid and degenerate into a wretched mysticism. Education must, therefore, make sure that this feeling is not destroyed by the progress of its content into perception and conception on the side of psychological form, but rather that it attains truth thereby.

§ 159. (2) Conception as the ideally transformed perception dissects the religious content on its different sides, and follows each of these to its consequence. Imagination controls the individual conceptions, but by no means with that absoluteness which is often supposed; for each picture has in itself its logical consequence to which imagination must yield; e.g. if a religion represents God as an animal, or as half animal and half man, or as man, each of these conceptions has in its development its consequences for the imagination.

§ 160. We rise out of the stage of Conception when the spirit tries to determine the universality of its content according to its necessity, i.e. when it begins to think. The necessity of its pictures is a mere presupposition for the imagination. The thinking activity, however, recognizes not only the contradiction which exists between the sensuous, limited form of the individual conception, and the absolute nature of its

content, but also the contradiction in which the conceptions find themselves with respect to each other.

§ 161. If the spirit is prevented from passing out of the varied pictures of conception to the supersensuous clearness and simplicity of the thinking activity—if the content which it already begins to seize as idea is again dissolved into the confusion of the picture world, then the religion of imagination, which was a perfectly proper form as the second step, becomes perverted into some form of idolatry, either coarse or refined. Education must therefore not oppose the thinking activity if the latter undertakes to criticize religious conceptions; on the contrary, it must guide this so that the discovery of the contradictions which unavoidably adhere to sensuous form shall not mislead the youth into the folly of throwing away, with the relative untruth of the form, also the religious content in general.

—It is an error for educators to desire to keep the imagination apart from religious feeling, but it is also an error to detain the mind, which is on its formal side the activity of knowing, in the stage of imagination, and to desire to condemn it thence into the service of canonical allegories. The more, in opposition to this, it is possessed with the charm of thinking, the more is it in danger of condemning the content of religion itself as a mere fictitious conception. As a transition-stage the religion of imagination is perfectly normal, and it does not in the least impair freedom if, for example, one has personified evil as a living Devil. The error does not lie in this, but in the making absolute these determinate, æsthetic forms of religion. The reaction of the thinking activity against such æsthetic absolutism then undertakes in its negative absolutism to despise the content also, as if it were a mere conception.—

§ 162. (3) In the thinking activity the spirit attains that form of the religious content which is identical with that of its simple consciousness, and above which there is no other for the intelligence as theoretical. But we distinguish three varieties in this thinking activity: the abstract, the reflective, and the speculative. The Abstract gives us the religious content of consciousness in the form of abstractions or dogmas, i.e. propositions which set up a definition as a universal, and



add to it another as the reason for its necessity. The Reflective stage busies itself with the relation of dogmas to each other, and with the search for the grounds on which their necessity must rest. It is essentially critical, and hence skeptical. The explanation of the dogmas, which is carried on in this process of reasoning and skeptical investigation, is completed alone in speculative thinking, which recognizes the free unity of the content and its form as its own proper self-determination of the content, creating its own differences. Education must know this stage of the intelligence, partly that it may in advance preserve, in the midst of its changes, that repose which it brings into the consciousness; partly that it may be able to lead to the process of change itself, in accordance with the organic connection of its phases. We should prevent the criticism of the abstract understanding by the reflective stage as little as we should that of the imagination by the thinking activity. But the stage of reflection is not the last possibility of the thinking activity, although, in the variety of its skepticism it often takes itself for such, and, with the emptiness of mere negation to which it holds, often brings itself forward into undesirable prominence. It becomes evident, in this view, how very necessary for man, with respect to religion, is a genuine philosophical culture, so that he may not lose the certainty of the existence of the Absolute in the midst of the obstinacy of dogmas and the changes of opinions.

§ 163. Education must then not fear the descent into dogmatic abstraction, since this is an indispensable means for theoretical culture in its totality, and the consciousness cannot dispense with it in its history. But Education has, in the concrete, carefully to discern in which of these stages of culture any particular consciousness may be. For if for mankind as a race the fostering of philosophy is absolutely necessary, it by no means follows that this necessity exists for each individual. To children, to women, e.g. for all kinds of simple and limited lives, the form of the religion of the imagination is well suited, and the form of comprehension can come only relatively to them. Education must not, then, desire powerfully and prematurely to develop the thinking activity before the intelligence is really fully grown.

—The superficial thinking which many teachers demand in the sphere of religion is no less impractical than the want of all guidance into rightly ordered meditations on religious subjects. It is natural that the lower form of intelligence should, in contrast with the higher, appear to be frivolous, because it has no need of change of form as the higher has, and on this account it looks upon the destruction of the form of a picture or a dogma as the destruction of religion itself. In our time the idea is very prevalent that the content itself must change with the changing of the psychological form, and that therefore a religion in the stage of feeling, of conception, and of comprehension, can no longer be the same in its essence. These suppositions, which are so popular, and are considered to be high philosophy, spring from the superficiality of psychological inquiry.—

§ 164. The theoretical culture of the religious feeling endeavors therefore with the freedom of philosophical criticism to elevate the presupposition of Reason in the religious content to self-assured insight by means of the proof of the necessity of its determinations. This is the only reasonable pedagogical way not only to prevent the degeneration of the religious consciousness into a miserable mysticism or into frivolity, but also to remove these if they are already existent.

—External seclusion avails nothing. The crises of the world-historical changes in the religious consciousness find their way through the thickest cloister walls; the philosopher Reinhold was a pupil of the Jesuits, the philosopher Schad of the Benedictines.—

## II. *The Practical Process of Religious Culture.*

§ 165. The theoretical culture is truly practical, for it gives man definite conceptions and thoughts of the Divine and his relation to him. But in a narrower sense that culture is practical which relates to the Will as such. Education has in this respect to distinguish (1) consecration—religious feeling in general,—(2) the induction of the youth into the forms of a positive religion, and (3) his reconciliation with his lot.

§ 166. (1) Religious feeling presupposes morality as an indispensable condition without which it cannot inculcate its

ideas. But if man from a merely moral stand-point places himself in relation to the idea of Duty as such, the ethical religious stand-point differs from it in this, that it places the necessity of the Good as the self-determination of the divine Will and thus makes of practice a personal relation to God, changing the Good to the Holy and the Evil to Sin. Education must therefore first accustom the youth to the idea, that in doing the Good he unites himself with God as with the absolute Person, but that in doing Evil he separates himself from him. The feeling that he through his deed comes into contact with God himself, positively or negatively, deepens the moral conduct to an intense sensibility of the heart.

§ 167. (2) The religious sense which grows in the child that he has an uninterrupted personal relation to the Absolute as a person, constitutes the beginning of the practical forming of religion. The second step is the induction of the child into the objective forms of worship established in some positive religion. Through religious training the child learns to renounce his egotism; through attendance on religious services he learns to give expression to his religious feeling in prayer, in the use of symbols, and in church festivals. Education must, however, endeavor to retain freedom with regard to these forms, so that they shall not be confounded with Religion itself. Religion displays itself in these ceremonies, but they as mere forms are of value only in so far as they, while externalities, are manifestations of the spirit which produces them.

—If the mechanism of ceremonial forms is taken as religion itself, the service of God degenerates into the false service of religion, as Kant has designated it in *Religion within the Limits of Pure Reason*. Nothing is more destructive to the sensibility to all real religious culture than the want of earnestness with which prayers, readings from the Bible, attendance on church, the communion, &c., are often practised by teachers. But one must not conclude from this extreme that an ignorance of all sacred forms in general would be more desirable for the child.—

§ 168. (3) It is possible that a man on the stand-point of ecclesiastical religious observances may be fully contented; he may be fully occupied in them, and perfect his life there-

by in perfect content. But by far the greater number of men will see themselves forced to experience the truth of religion in the hard vicissitudes of their lot, since they carry on some business, and with that business create for themselves a past whose consequences condition their future. They limit themselves through their deeds, whose involuntary-voluntary authors they become; involuntary in so far as they are challenged to the deeds from the totality of events, voluntary in so far as they undertake them and bring about an actual change in the world. The history of the individual man appears therefore on the one hand, if we consider its material, as the work of circumstances; but on the other hand, if we reflect on the form, as the act of a self-determining actor. Want of freedom (the being determined through the given situation) and freedom (the determination to the act) are united in actual life as something which is exactly so, and cannot become anything else as final. The essence of the spiritual being stands always over against this unavoidable limitation as that which is in itself infinite, which is beyond all history, because the absolute spirit, in and for itself, has no history. That which one calls his history is only the manifesting of himself, and his everlasting return out of this manifestation into himself an act which in absolute spirit coincides with the transcending of all manifestation. From the nature which belongs to him there arises for the individual spirit the impulse towards a holy life, i.e. the being freed from his history even in the midst of its process. He gratifies this impulse negatively through the considering of what has happened as past and gone, as that which lives now only ideally in the recollection; and positively through the positing of a new actual existence in which he strives to realize the idea of freedom which constitutes his necessity, as purer and higher than before. This constant new-birth out of the grave of the past to the life of a more beautiful future is the genuine reconciliation with destiny. The false reconciliation may assume different forms. It may abstain from all action because man through this limits himself and becomes responsible. This is to despair of freedom, which condemns the spirit to the loss of itself since its nature demands activity. The abstract quietism of the Indian penitents, of the Buddhists, of the fa-

natical ascetics, of the Protestant recluses, &c., is an error of this kind. The man may become indifferent about the ethical determinateness of his deeds. In this case he acts; but because he has no faith in the necessary connection of his deeds through the means of freedom, a connection which he would willingly ascribe to mere chance, he loses his spiritual essence. This is the error of indifference and of its frivolity, which denies the open mystery of the ruling of destiny. Education must therefore imbue man with respect for external movements of history and with confidence in the inexhaustibleness of the progressive human spirit, since only by producing better things can he affirmatively elevate himself above his past. This active acknowledgment of the necessity of freedom as the determining principle of destiny gives the highest satisfaction to which practical religious feeling may arrive, for blessedness develops itself in it—that blessedness which does not know that it is circumscribed by finitude and transitoriness, and which possesses the immortal courage to strive always anew for perfection with free resignation at its non-realization, so that happiness and misery, pleasure and pain, are conquered by the power of disinterested self-sacrifice.

—The escape from action in an artificial absence of all events in life, which often sinks to a veritable brutalizing of man, is the distinguishing feature of all monkish pedagogics. In our time there is especial need of a reconciliation between man and destiny, for all the world is discontented. The worst form of discontent is when one is, as the French say, *blasé*; though the word is not, as many fancy, derived originally from the French, but from the Greek *βλαζεῖν*, to wither. It is true that all culture passes through phases, each of which becomes momentarily and relatively wearisome, and that in so far one may be *blasé* in any age. But in modern times this state of feeling has increased to that of thorough disgust—disgust which nevertheless at the same time demands enjoyment. The one who is *blasé* has enjoyed everything, felt everything, mocked at everything. He has passed from the enjoyment of pleasure to sentimentality, i.e. to rioting in feeling; from sentimentality to irony with regard to feeling, and from this to the torment of feeling his entire weakness

and emptiness as opposed to these. He ridicules this also, as if it were a consolation to him to fling away the universe like a squeezed lemon, and to be able to assert that in pure nothingness lies the truth of all things. And yet nevertheless this irony furnishes the point on which Education can fasten, in order to kindle anew in him the religious feeling, and to lead him back to a loving recognition of actuality, to a respect for his own history. The greatest difficulty which Education has to encounter here is the coquetry, the miserable eminence and self-satisfaction which have undermined the man and made him incapable of all simple and natural enjoyment. It is not too much to assert that many pupils of our *Gymnasia* are affected with this malady. Our literature is full of its products. It inveighs against its dissipation, and nevertheless at the same time cannot resist a certain kind of pleasure in it. Diabolical sentimentality!

### III. *The Absolute Process of Religious Culture.*

§ 169. In comparing the stages of the theoretical and practical culture of the religious feeling their internal correspondence appears. Feeling, as immediate knowledge, and the consecration of the sense by means of piety; imagination with all its images, and the church services with their ceremonial observances; finally, the comprehending of religion as the reconciliation with destiny, as the internal emancipation from the dominion of external events—all these correspond to each other. If we seize this parallelism all together, we have the progress which religion must make in its historical process, in which it (1) begins as natural; (2) goes on to historical precision, and (3) elevates this to a rational faith. These stages await every man in as far as he lives through a complete religious culture, but this may be for the individual a question of chance.

§ 170. (1) A child has as yet no definite religious feeling. He is still only a possibility capable of manifold determinations. But, since he is a spirit, the essence of religion is active in him, though as yet in an unconscious form. The substance of spirit attests its presence in every individual, through his mysterious impulse toward the absolute and towards intercourse with God. This is the initiatory stage

of natural religion, which must not be confounded with the religion which makes nature the object of worship (fetishism, &c.)

§ 171. (2) But while the child lives into this in his internal life, he comes in contact with definite forms of religion, and will naturally, through the mediation of the family, be introduced to some one of them. His religious feeling takes now a particular direction, and he accepts religion in one of its historical forms. This positive religion meets the precise want of the child, because it brings into his consciousness, by means of teaching and sacred rites, the principal elements which are found in the nature of religion.

§ 172. (3) In contradistinction to the natural basis of religious feeling, all historical religions rest on the authoritative basis of revelation from God to man. They address themselves to the imagination, and offer a system of objective forms of worship and ceremonies. But spirit, as eternal, as self-identical, cannot forbear as thinking activity to subject the traditional religion to criticism and to compare it as a phenomenal existence. From this criticism arises a religion which satisfies the demands of the reason, and which, by means of insight into the necessity of the historical process, leads to the exercise of a genuine toleration towards its many-sided forms. This religion mediates between the unity of the thinking consciousness and the religious content, while this content, in the history of religious feeling, appears theoretically as dogma, and practically as the command of an absolute and incomprehensible authority. It is just as simple as the unsophisticated natural religious feeling, but its simplicity is at the same time master of itself. It is just as specific in its determinations as the historical religion, but its determinateness is at the same time universal, since it is worked out by the thinking reason.

§ 173. Education must superintend the development of the religious consciousness towards an insight into the necessary consequence of its different stages. Nothing is more absurd than for the educator to desire to avoid the introduction of a positive religion, or a definite creed, as a middle stage between the natural beginning of religious feeling and its end in philosophical culture. Only when a man has lived through

the entire range of one-sided phases—through the crudeness of such a concrete individualizing of religion, and has come to recognize the universal nature of religion in a special form of it which excludes other forms—only when the spirit of a congregation has taken him into its number, is he ripe to criticize religion in a conciliatory spirit, because he has then gained a religious character through that historical experience. The self-comprehending universality must have such a solid basis as this in the life of the man ; it can never form the beginning of one's culture, but it may constitute the end which turns back again to the beginning. Most men remain at the historical stand-point. The religion of reason, as that of the minority, constitutes in the different religions the invisible church, which seeks by progressive reform to purify these religions from superstition and unbelief. It is the duty of the state, by making all churches equal in the sight of the law, to guard religion from the temptation of impure motives, and, through the granting of such freedom to religious individuality, to help forward the unity of a rational insight into religion which is distinct from the religious feeling only in its form, not in its content. Not a philosopher, but Jesus of Nazareth freed the world from all selfishness and all bondage.

§ 174. With this highest theoretical and practical emancipation, the general work of education ends. It remains now to be shown how the general idea of Education shapes its special elements into their appropriate forms. From the nature of Pedagogics, which concerns itself with man in his entirety, this exposition belongs partly to the history of culture in general, partly to the history of religion, partly to the philosophy of history. The pedagogical element in it always lies in the ideal which the spirit of a nation or of an age creates out of itself, and which it seeks to realize in its youth.

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